Volume 23, No. 1 Spring Number, 1934

Bulletin of Friends' Historical Association

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Communications on general Association matters should be addressed to Miss Anna B. Hewitt, Secretary, Friends' Historical Association, Haverford College, Haverford, Pennsylvania; manuscripts submitted for publication, and communications on editorial matters, should be addressed to Thomas K. Brown, Jr., Editor, Bulletin of Friends' Historical Association, 226 Dickinson Ave., Swarthmore, Pennsylvania.

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Any person, whether or not a member of the Society of Friends, who is interested in the purposes of the ASSOCIATION, is eligible for membership. Applications should be sent to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey. Members are especially urged to invite their friends to join, and, in case of their assent, to send their names as nominations to the Membership Committee.

Annual membership dues, $2.00. Life membership, $50.00.

"Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

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SUMMER MEETING FRIENDS' HISTORICAL ASSOCIATION

For its summer meeting, held May 19, 1934, the Friends' Historical Association journeyed up beyond Langhorne to George School, one mile south of Newtown, Pennsylvania, and about ten miles west of Trenton. The occasion was the celebration of the two hundred and fiftieth anniversary of the founding of Newtown, in the lower part of Bucks County. Arrangements were made jointly by the Friends' Historical Association and George School.

For some of our members this was perhaps a first visit to George School; and they could hardly fail to be impressed by the stately trees, the broad and beautifully kept campus, and the substantial buildings. George School was established in 1893, in accordance with the will of John M. George, of Overbrook, Pennsylvania, a member of Radnor Monthly Meeting, who left the greater part of his estate to erect and maintain a "boarding school for the education of children, members of the Society of Friends, and such others as a committee appointed by the Yearly Meeting may think proper." The School has had a steady growth, the enrolment increasing from 150 in 1893 to 320 in 1934, and the original building, reproduced in the frontispiece of this issue of the BULLETIN, having been added to from year to year until there are now seventeen buildings devoted to the manifold purposes of the School.

Pupils of George School provided the entertainment for Part I of the program, consisting first of a paper on the Indians of Bucks County at the time of the founding of Newtown, and then of a pageant presenting five episodes of local history. Great care had been taken to see that the costumes and setting of the pageant were correct. Part II of the program consisted in the

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ceremony of planting an English oak grown from an acorn brought from Jordans Friends' Meeting House, Buckinghamshire, England, where William Penn lies buried. The dedicatory address was delivered by Charles Francis Jenkins, President of the Friends' Historical Association. Part III consisted of a basket supper eaten on the beautiful lawn of the School.

Part I of the program was as follows:

Historical Paper

The Indians of Bucks County Two Hundred and Fifty Years Ago ..... SARAH GILPIN UNDERHILL

(Printed on page 7 of this issue of the BULLETIN)

Historical Pageant of Lower Bucks County and Newtown

PROLOGUE ..... PAUL R. EVANS

EPISODE I. On the Path to Playwicky Indian Town, 1682

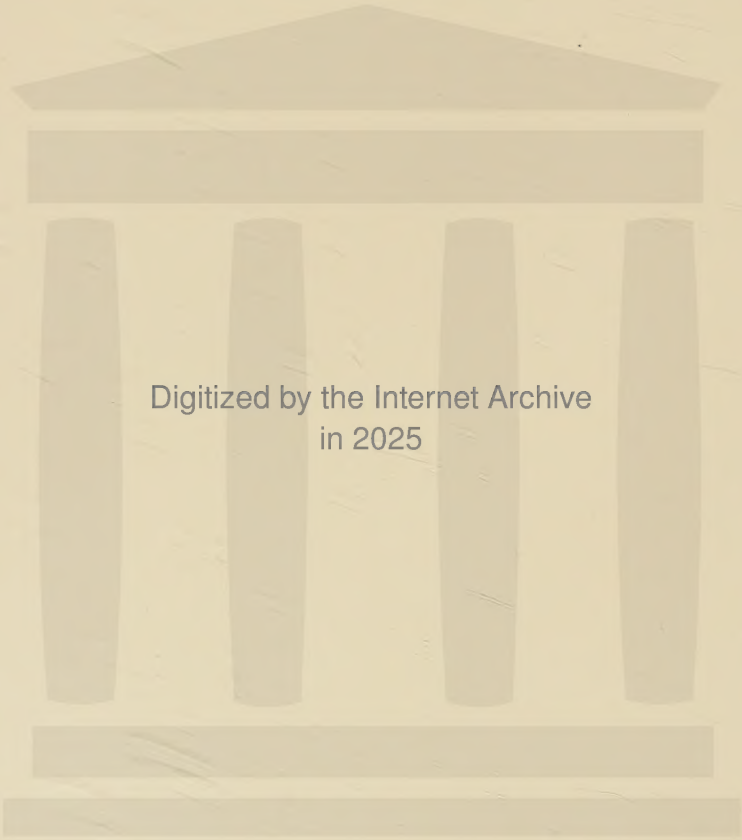
This ancient trail, beginning far to the north, crossed Wrightstown Township and, passing George School property, led four miles southerly to Playwicky Indian Town (stone and bronze marker erected), which was located in the vale by the springs and a little western affluent of Neshaminy Creek, on the Van Artsdalen Farm, in Southampton Township, Bucks County, 2½ miles west of Langhorne and 18 miles northeast of Philadelphia. Playwicky, which means habitation of the wild turkeys, was the capital of the Great Chief Tamany, who sold the land between Neshaminy and Pennypack Creeks to William Penn, in Philadelphia, on June 23, 1683. The characters shown are on their way to Playwicky, to the conference of the Indians with representatives of William Penn.

Indians: Chief TAMANY, braves, squaws, maidens, and children
The three Penn representatives:
Deputy Governor, CAPTAIN WILLIAM MARKHAM
Surveyor General, CAPTAIN THOMAS HOLME (Quaker)
Surveyor, THOMAS FAIRMAN (Quaker)

EPISODE II. The First Indian Land Sale to William Penn in Bucks County: the Grant of the Lower Part of the County, July 15, 1682.

The Indians arrive first and sit in a half circle. The whites appear, greet the Indians, and, through an interpreter, explain the meaning of the deed, which is displayed. There is then discussion of the deed. The Indians then sign, each making the totem mark of his tribe; after which the Indians dance a cantico about a small ceremonial fire.

Site of Playwicky Indian Town in the Vale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https://archive.org/details/quaker-history_spring-1934_23_1

Place: A white oak on John Wood's land at "ye Gray Stones over against the ffalls of" Delaware River (now Morrisville, Bucks County, Pennsylvania, and opposite Trenton, New Jersey).

Indian Chiefs: IDQUOQUEYWON, JANOTTOWE, SAHOPPE, ORECTON, SWANPISSE, etc.

Representatives of William Penn: Deputy Governor WILLIAM MARKHAM, WILLIAM HAIG, CAPTAIN LASSE COCK (Swedish Indian Interpreter), RICHARD NOBLE, THOMAS REVELL, SILAS CRISPIN, etc.

EPISODE III. Surveying the Newtown Land and William Penn's Inspection of the Work, 1683.

The whites are engaged in surveying; some Indians arrive, and, seeing the strange instrument, are curious, and manage to upset it. The surveyors are irritated, and trouble threatens, when William Penn appears on a white charger; and both parties settle into peace through awe or respect for Penn.

The Proprietor and Governor, WILLIAM PENN

Surveyor General, THOMAS HOLME

Surveyors: ROBERT LONGSHORE, ISRAEL TAYLOR, THOMAS FAIRMAN, RICHARD NOBLE, DAVID POWELL, etc.

Indian braves

EPISODE IV. George Washington Writing Report to Congress after Battle of Trenton, 1776.

Washington writes, and then reads aloud, his report to the President and Congress narrating his operation in crossing the Delaware at Newtown on Christmas night, 1776, nine miles above Trenton, and surprising Trenton's garrison, taking about 900 prisoners and some war supplies.

Place: The Harris House, Newtown, December 27, 1776.

WASHINGTON, his aide-de-camp BAYLOR, the Lady of the House, house boy

EPISODE V. Edward Hicks (1780-1849), Newtown's Quaker Painter and Minister, under Discipline by Elders of the Meeting, 1846.

Hicks is being dealt with because of his views on education and the relative values of art and religion. He is reproached for painting frivolous subjects. He replies to his critic, and ultimately takes off a cloth from a painting at which he has been working, revealing a biblical subject. His critic is not convinced of the righteousness of painting, and leaves with pious hopes for Hicks's salvation.

EDWARD HICKS, his daughter ELIZABETH HICKS, ISAAC PARRY

EPILOGUE. 1684-1934 ..... WALTER H. MOHR

LIST OF CHARACTERS

William Penn ..... Charles A. Euler, Jr.
William Markham ..... William P. Cadwallader
Thomas Holme ..... James S. Turner
Thomas Fairman ..... William H. Black
Robert Longshore ..... Edgar K. Alexander
Israel Taylor ..... Charles B. Wilson
Richard Noble ..... William H. Black / William P. Cadwallader
Lasse Cock ..... O. Ross Wright, Jr.
William Haig ..... Edgar K. Alexander
Thomas Revell ..... Charles B. Wilson
Silas Crispin ..... James S. Turner

George Washington ..... Robert B. Stabler
Aide-de-Camp Baylor ..... Peter D. Kaspar
Lady of the House ..... Ella F. Ayars
House Boy ..... E. Ross Clinchy, Jr.
Edward Hicks ..... William T. Thom, 3rd
Elizabeth Hicks ..... Emily B. Hallowell
Isaac Parry ..... Robert R. Solenberger

Tamany ..... Frank H. McGuigan, 3rd
Idquoqueywon ..... J. R. Adams, Jr.
Sahoppe ..... Eugene W. Bassett, 2nd
Orecton ..... M. Tyler McNutt
Swanpisse ..... Rodman E. Nepley

Indian Braves: William Westerfield, Kingdon W. Swayne, S. Gayley Atkinson, Edward Farr, G. Edward Deming, Francis H. Wrightson, Jr., Robert A. Wilson, Theodore S. Wilson, Richard Lindenfelser, Hamilton S. Thompson, George H. Stickney, Jr., George M. Hart, Robert H. Clark, J. Samuel Hicks, Jr., Franklin J. Howes, Jr.

Indian Squaws: Margaret Fletcher, Anna Branch Nichols, Ellen Johnson, Janet W. Mulvany.

Indian Maidens: Priscilla J. Sharpless, Cynthia S. Kirk, Sara H. Atkinson, Catherine E. Maddock, Elizabeth M. P. Cadwallader.

Indian Children: Alice A. Cocks, Jane Evans, Philip Swayne, Buckley Shane, Paul Evans, Jr.

THE INDIANS OF BUCKS COUNTY TWO HUNDRED AND FIFTY YEARS AGO

By Sarah Gilpin Underhill [1]

If the people of Bucks County could turn back along with their calendars two hundred and fifty years, they would find in place of their now varied, civilized surroundings a vast forest teeming with wild life, and showing occasional old Indian fields and Indian villages and a few rude-hutted clearings of white settlers.

Time is difficult to compass, when we realize the nearness of those aboriginal inhabitants to our present day. The same Neshaminy flows as it did at the time of Ockanickon and Tamany and their tribal brothers; arrow heads and others of their artifacts are frequently found in the region. The deed [2] of the first Bucks County grant of land from the red man to the Great Proprietor, William Penn, in the year 1682, can still be seen on vellum, faded and time-stained, carefully preserved among the collections of The Historical Society of Pennsylvania, in the City of Philadelphia. These and many other links become of still greater interest as we learn of the curious customs and history of those Indians.

When the white man first came to these shores, he found the land but sparsely settled by Indians. The authorities are still of the opinion that the American Indians are Asiatics who came to this country untold years ago by way of the Bering Strait or the Aleutian Islands, to the northwest section of this

[1] A paper read at the annual summer meeting of the Friends' Historical Association, held Saturday afternoon, May 19, 1934, on the campus of George School, near Newtown, Bucks County, Pennsylvania, in observance of the 250th anniversary of the founding of Newtown.

The author, who is a birthright member of Chester Monthly Meeting of Friends, was graduated from George School June 12, 1934, at the age of seventeen; only daughter of the late Dr. Benjamin Mott Underhill, of Media, Delaware County, Pennsylvania, professor in the University of Pennsylvania, and his deceased wife, Georgia Cook Myers, a graduate of George School in 1897 and of Swarthmore College in 1900; she resides with her maternal grandparents, John T. and Sarah A. (Cook) Myers, of Moylan, Delaware County, Pennsylvania, and is a niece of our fellow member Albert Cook Myers, the historian.

[2] Personally inspected by the writer.

continent.[3] Like other early writers William Penn erroneously believed the Indians to be a lost tribe of Israelites, describing them in his account as "not unlike a straight-look't Jew," [4] the type known to him in London. Tradition among the Bucks County Indians held that ages ago they came eastward from the Mississippi.[5]

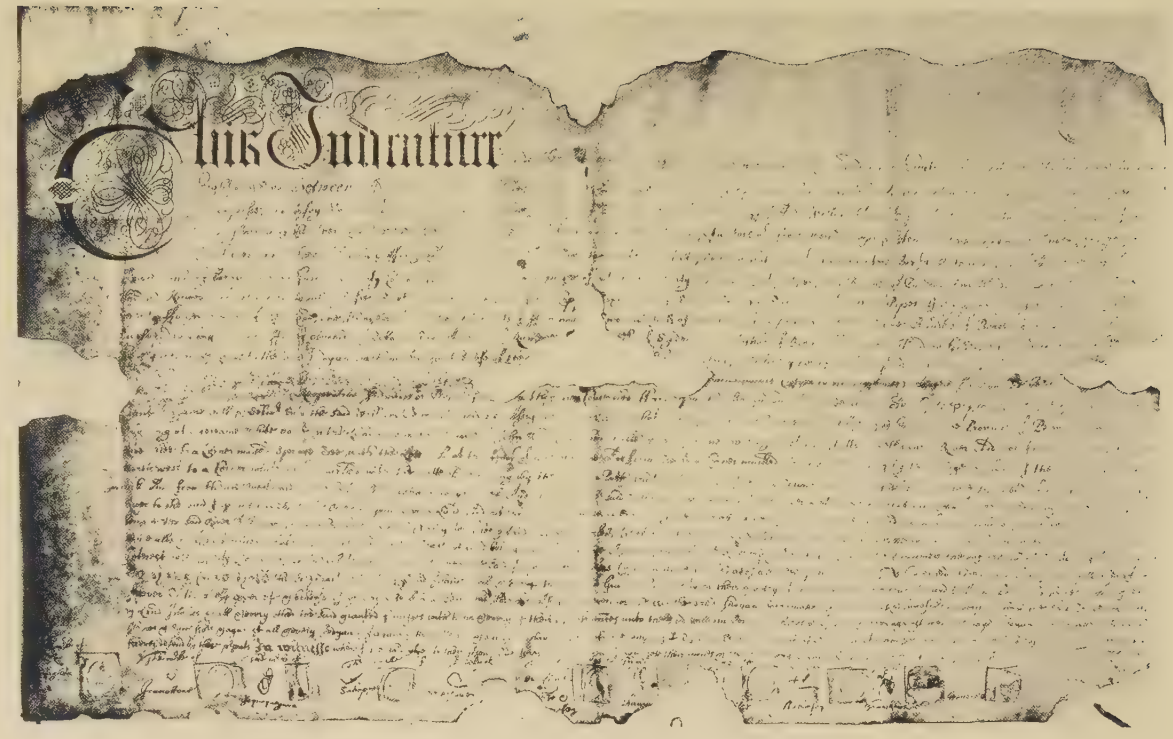
The Pennsylvania Indians were divided into two great rival family groups, the Iroquoian and the Algonquian.[6] The more powerful Iroquoian group was represented in the valley of the Susquehanna River by that subgroup known to the English as the Susquehannas, and to the Dutch and Swedes as the Minquas. Because of wars with the Iroquois of the western New York region and the Marylanders, this subgroup was almost exterminated before the time of William Penn's arrival.[7]

The Algonquian group was represented in the basin of the Delaware Bay and River, on both sides of that great waterway, by the Lenni-Lenape or Delawares. There were three divisions of the Lenni-Lenape: the Minsi, whose totem was the wolf, had their villages in the Lehigh River Valley; the Unami, whose totem was the tortoise, occupied the largest area, which extended from the Lehigh River Valley to what is now New Castle, Delaware; the Unalachtigo, their totem being the turkey, lived in the region from New Castle to the seacoast.[8]

The region embracing Newtown and the greater part of Bucks County was included in the habitat of the Unami. They were at times called the "Neshaminies," a nomen probably originating from their principal stream, the Neshaminy, alleged by some writers to be a compound of the words "nesha" and "minah," meaning "two streams making one by flowing together." [9]

The Unami were the largest and most important group of the Lenni-Lenape, therefore called "grandfather" by the other two

[3] Hodge, *Handbook.* (For this and subsequent bibliographical references, see Bibliography at end of article.)
[4] Myers, *Narratives,* pp. 230, 236-237.
[5] Sharpless, p. 10.
[6] Myers, *The Boy George Washington,* pp. 25-26.
[7] Albert Cook Myers Collection.
[8] Jenkins, I, 4-5; Sharpless, pp. 10-11; Hodge, I, 385.
[9] Buck, *History,* Ch. I; Johnson, *Geographia Americae,* pp. 361-362.



Delaware Indian Deed to William Penn, for Southern Bucks County, Pennsylvania: the first of the Indian grants to him in that county, signed July 15, 1682, at the Falls of the Delaware, now Morrisville, Pennsylvania, opposite Trenton, New Jersey

subdivisions. This was because of priority of political rank and of occupancy of central territory. Their totem, the tortoise, also signified their superiority, for they shared with the people of the Old World the myth that a great tortoise, first of all created beings, bore the earth upon its back.[10]

There was a well established precedent of good relationship between the whites—the Swedes, the Dutch, the English—and the Indians of the basin of the Delaware in the several decades before the coming of William Penn in 1682. Penn, as it is well known to all the world, simply carried on this good relationship, only more intensively. He wished to deal fairly and in good feeling with the aboriginal owners of the new province he had acquired from King Charles II, and properly to pay them for their lands. This he did, buying from the Indians at different dates the several sections of the southeastern part of Pennsylvania, and contrary to the popular view giving on the whole a just compensation to the Indians for their lands.[11]

The first of these transactions with respect to the region of present Bucks County, the before-mentioned Indian grant to the Proprietor, constituting one of the earliest title deeds of the County, occurred July 15, 1682.[12] This date being more than three months before Penn's first American arrival in 1682, he was represented at the momentous ceremony of the land sale by his cousin, Captain William Markham, the Deputy Governor of the Province, who was accompanied by Captain Lasse Cock (the Swedish Indian interpreter), Thomas Revell (the scribe of the deed), Silas Crispin (another cousin of Penn), William Haig, Richard Noble, and others.

The leading Indian chiefs or sachems participating were Idquoqueywon, Janottowe, Sahoppe, Orecton, and Swanpisse; their little totem marks, along with those of other chieftains, actually penned by them, may still be seen on the original deed.

This event of such great import in our history took place, on conceded best authority, at the Falls of Delaware, in present Morrisville, Bucks County, opposite Trenton, New Jersey. A very large tract of land was involved, comprising all of the

[10] Jenkins, I, 5-6.
[11] Albert Cook Myers Collection.
[12] Original vellum deed; Myers, *William Penn;* Myers, *Playwicky.*

lower part of Bucks County from Delaware River to Neshaminy Creek.

The tract is described in the deed as "Beginning at a certain white Oake in the Land now in the Tenure of John Wood & by him called y^e^ Gray Stones over against the ffalls of Delaware River." The actual meeting place at the Falls for the ceremony of the signing of the deed, presumably, was under this white oak at "y^e^ Gray Stones."

The transfer of the land was "for & in Consideracon" of twenty white blankets, twenty kettles, whereof four were large, twenty guns, twenty coats, forty shirts, forty pairs of stockings, forty hoes, forty axes, two barrels of powder, two hundred bars of lead, two hundred knives, two hundred small glasses, twelve pairs of shoes, forty copper boxes, forty tobacco tongs, two small barrels of pipes, forty tobacco boxes, forty pairs of scissors, forty combs, twenty-four pounds of red lead, one hundred awls, two handfuls of fishhooks, two handfuls of needles, forty pounds of shot, ten bundles of beads, ten small saws, twelve drawing knives, four "anchors" of tobacco (an anker is a measure containing about ten gallons), two ankers of rum, two ankers of cider, two ankers of beer, three hundred guilders of money, etc.

In the description of the tract the north boundary line, which crossed the present Wrightstown Township, is referred to as "the Indyan Path that Leads to an Indyan Towne called Play Wicky." This ancient path or trail, beginning, it is believed, far to the north, led southerly to Playwicky Indian Town,[13] the location of which, long eluding the quest of historians, was first determined in the year 1920, as in Southampton Township, Bucks County, on a farm, for several generations in the ownership and occupancy of the Van Artsdalen family.

The place, as the crow flies, is four miles from George School, two and one half miles west of Langhorne and eighteen miles northeast of Philadelphia. A stone and bronze marker, erected in 1925 by The Pennsylvania State Historical Commission [14] and The Pennsylvania Society of the Colonial Dames of America, is

[13] Myers, *Playwicky.*
[14] Myers, *Marking the Historic Sites,* p. 35.

Playwicky Indian Town Marker, Bucks County, Pennsylvania, 2½ miles West of Langhorne

to be seen on a hill of the Van Artsdalen farm by the main highway, overlooking the site in the vale below where Playwicky Town was situated by the springs beside a little western affluent of Neshaminy Creek.

Playwicky, which means the habitation of the wild turkeys, was the capital of the Great Chief Tamany, from whom the New York Tammany Society takes its name.[15] On June 23, 1683, this sachem came to Philadelphia and signed a deed to William Penn for the area of land between Neshaminy and Pennypack Creeks, westward from the Delaware River, Playwicky and its land being included in the sale.[16]

Playwicky is an interesting example of an Indian village in this locality. Reference to a visit to the town is found in an expense against William Penn, of the year 1682, kept by Thomas Fairman, the Shackamaxon surveyor; it reads: "To furnishing Captn. Markham & Capt. Holme with Horses & Riding with them to plahe Wickon." [17] These three horsemen, Deputy Governor William Markham, Surveyor General Thomas Holme, and Thomas Fairman, who thus rode to a conference with the Indians at Playwicky, doubtless in the early summer of 1682, were the only visitors ever actually known to have entered the town.

Although there are few real data concerning this village, we may readily imagine that a busy life, one such as our knowledge of Lenape customs would lead us to reconstruct, was carried on there. The location of Playwicky fits the descriptions of the Unami's favorite type of place for their villages. They preferred them to be on a protected south slope, near a spring of good water, sufficiently elevated not to be overflowed. Also, near at hand would be a fertile tract of land for the squaws to cultivate.

The Indian "Houses," writes Penn, "are Mats, or Bark of Trees set on Poles, * * *, but out of the power of the Winds, for they are hardly higher than a Man; they lie on Reeds or Grass. In Travel they lodge in the Woods about a great Fire, with the Mantle of Duffels," a coarse woollen cloth traded from

[15] Buck, *History*, Ch. II.
[16] Myers, *William Penn*.
[17] Myers, *Playwicky*.

the whites, which "they wear by day, wrapt about them, and a few Boughs stuck round them." [18] Another reliable first-hand observer of the Indian life of our region, a contemporary of Penn, was Daniel Falckner, a German. The house in a Unami town, he states, "is open in the middle, so that the smoke of the fire, which is in the center of the" house, "may escape." The house "interior is lined with straw or long grasses." Some Indians "weave mats out of colored straw to ornament their huts, which in their language they call a wickwam." If the Indians "are overtaken by a rain when away from home, they take a mat, which they carry, and stretch it out like a roof, and sit under it, or they make a large fire and throw all kinds of decayed wood upon it, that it makes much smoke, and lay themselves upon that side, toward which the wind drives the smoke, so that the smoke disperses the rain, and that which falls upon them has been warmed by the smoke and burning embers."

"In their huts" the Indians "sit upon tussocks of grass or deerskins, and at night cover themselves with" those skins "or with a bear skin," or with "a cover of feathers very artistically woven together." [19]

The Unami's principal means of existence was derived from hunting and fishing. Penn thus describes it: "if they are ignorant of our Pleasures, they are also free from our Pains. They are not disquieted with Bills of Lading" and "Exechequer-Reckonings. We sweat and toil to live; their pleasure feeds them, I mean, their Hunting, Fishing, and Fowling, and this Table is spread every where"; "the Woods and Rivers are their Larder." [20] The squaws, Falckner states, plant "Indian corn, beans, pumpkins, melons, squash, and such like"; "it is the work of the men to prepare the skins, from which they afterwards make stockings, shirts and Sipax, that is shoes"; "wooden bowls and spoons they make out of the knots that grow on the trees"; "the women cook, chop wood, attend to the children, make bags out of wild hemp," "ropes, tapestry from dyed straw, baskets from the" "bark of trees, and braid feathers into rugs." [21]

[18] Myers, *William Penn.*
[19] Sachse, pp. 141-143.
[20] Myers, *William Penn.*
[21] Sachse, pp. 109-111.

Playwicky Indian Town Marker Tablet

"Indian Corn," writes Penn, is "divers ways prepared: sometimes Roasted in the Ashes, sometimes beaten and Boyled with Water which they call *Homine;* they also make Cakes." [22] In a bowl or mortar of wood or stone the women pounded their Indian corn "whereof," Falckner states, "they make bread, which they call *Ponn.* They also make a soup of it which they call *Sapan.* They sprinkle the corn with hot water, and stamp it to loosen the hulls; then they pound it fine, sift the finest through a straw basket, and make loaves like large goat's milk cheeses. Then they place them in hot ashes and rake coals over them, and so bake them. When they are sufficiently baked, they wash the loaves off with water. Occasionally they also mix red or other colored beans among the bread." They "have a kettle, wherein they cook their deer meat, which they do not wash, as they think it would take out the strength." "They like their meat bloody, and regard it as healthy. Then they cook beans or crushed corn in the meat broth. They also cook tortoises without any pot, under the coals in their own shells."

"As to birds they devote but little time; if small, they simply singe off the feathers with fire; of the wild turkeys, however, they use the feathers to work into covers. They also eat foxes, fat dogs, civit cats, beavers, squirrels, and hawks. For roasting they need nothing but a stake—this they point at both ends. One end they stick into the ground; upon the other they stick the meat cut thin, and turn it at times."

They use "a calabash, or a hollowed out pumpkin for a drinking vessel, wooden spoons," "or else" "mussel or oyster shells," "wooden bowls" "of the knots of trees," "sacks made of wild hemp, which by the dyed shading of brown, red and white, is artistically put together." Smaller sacks they make of the husks of "Indian corn, in which they carry their household utensils." "Their granaries, they build in earth," digging "a hole, the depth of a man, like a well, and line it with long grasses, and then put in their Indian corn, pumpkins and other things."

The implements used by the natives for farming and other purposes were made of stone until the white man came with

[22] Myers, *William Penn.*

metal tools. Their hatchets they called "Domehicken";[23] our word "tomahawk" is merely an effort to express the same sound. Beasts of burden were unknown. Their only animal was a small half-wild dog with pointed ears.[24]

In appearance, according to Penn, the Lenape were fine specimens of humanity. He describes them as "generally tall, streight, well-built, and of singular Proportion, they tread strong and clever, and mostly walk with a lofty Chin; of Complexion, Black, but by design, as the Gypsies in England: They grease themselves with Bears-fat clarified." "Their Eye is little and black, not unlike a straight-look't Jew."[25] In this connection they were very similar to some of our contemporaries, their good looks being not entirely natural.

The infants, or papooses, says Penn, "while very young, and in cold Weather" the parents plunge into the "Rivers to harden and embolden them." "Having wrapt them in a Clout, they lay them on a straight thin Board, a little more than the length and breadth of the Child," the board being "covered with soft fur,"[26] adds Falckner. Swaddled to the board, the papooses were carried on the backs of their mothers, thus being straight when older, and, incidentally, flat-headed in the back. Also, when they were children, their skin was smeared with fat, and then they were placed in the sun to brown. Light complexions were considered indicative of weakness.

This care of the children's appearance was not the only care of them. Falckner wrote, "The young learn of themselves to do just as their seniors do; for which, just as young monkeys, they receive great praise and much caressing. Therefore the children are very affable."[27]

The language of these people resembled shorthand; one word served in place of three, the rest being supplied by the hearer's understanding. Although imperfect in tenses, wanting in moods, participles, adverbs and conjunctions, the language was beautiful and forceful. William Penn said of it, "I know not a Language"

[23] Sachse, pp. 143-145.
[24] Buck, *History*, Ch. I.
[25] Myers, *William Penn*.
[26] Sachse, p. 165.
[27] Sachse, p. 111.

"of more sweetness or greatness, in Accent and Emphasis, than theirs." He then proceeded to give examples of sweetness, like "Anna," meaning mother, and "netap," meaning friend. Among the examples of sweetness and greatness he mentions "Rancocas." [28]

Not less strange than the language were a few of their customs. Perhaps the oddest of all was a method of cure, the sweat bath. As related by Falckner, they "build a low hut, just high enough to permit them to sit upright; they cover it down to the ground with bark and skins; they then heat some stones outside to a red heat, and place them in a hole within the hut, and then sit over" the stones "causing them [-selves] to sweat so powerfully and violently as to wet the earth beneath them, which would be impossible for any European to endure. When they have sweated sufficiently, they run out and plunge into a cold stream. Then they are cured." [29]

Falckner also described the odd Lenape marriage custom. "The man gives the woman a deer's foot," he wrote, "which signifies that he will keep her supplied with meat. The woman gives the man a handful of corn or vegetables, which imports that she will look after his bread and cooking. One man is permitted to have two wives if he can support them, otherwise it is considered a great reproach to them, but not vice-versa." [30] William Penn's account adds to this, "The Age they Marry at, if Women, is about thirteen and fourteen; if Men seventeen and eighteen; they are rarely elder." [28]

Death in the tribe led to another unusual custom. "Their Mourning," Penn related, "is blacking of their faces, which they continue for a year; They are choice of the Graves of their Dead; for least they should be lost by time, and fall to common use, they pick off the Grass that grows upon them, and heap up the fallen Earth with great care and exactness." [28]

The political system of the Unami was not far removed from a democracy; there had been no private ownership of land, and chief and natives had lived almost without distinction. In reference to this Penn wrote, "The Government is by Kings, which

[28] Myers, *William Penn.*
[29] Sachse, p. 137.
[30] Sachse, p. 113.

they call *Sachema,* and those by Succession, but always of the Mother's side; for Instance, the Children of him that is now King, will not succeed, but his Brother by the Mother, or the Children of his Sister, whose Sons" "will reign; for no Woman inherits." "Every King hath his Council and that consists of all the Old and Wise men of the Nation, which perhaps is two hundred people; nothing of Moment is undertaken, be it War, Peace, Selling of Land or Traffick, without advising with them; and which is more, with the Young Men too. 'Tis admirable to consider, how Powerful the Kings are, and yet how they move by the Breath of their People."

"The Justice they have is Pecuniary: In case of any Wrong or evil Fact, be it Murther itself, they Attone by Feasts and Presents of their *Wampum."* [31] The wampum which they used as money was described by Falckner as being "white and black, like a kind of enamel or lengthy glass pearling." "This money also passes with the Europeans, and a premium is given for it; they will however, not tell how they make it." [32]

Many of the characteristics of the Indians were admirable. Penn was impressed by their unselfishness. "Pay or Presents I made them," he wrote, "were not hoarded by the particular Owner," but subdivided among the dependents, the kings "hardly leaving themselves an Equal share with one of their Subjects." They care for little, because they want but little; and the Reason is, a little contents them."

The Indians, Penn informs the Lord Keeper North, in a manuscript letter dated Philadelphia, 5 Month (July) 24, 1683, "are a Careless, merry People yet in Property strict wth us though as kind as among y^{m} selves; In Counsell so deliberate, in Speech short, grave & eloquent, young & old in their several Class, y^{t} I have never seen in Europe anything more wise, cautious, & dexterous; 'tis as admirable to me as it may look incredible on y^{t} Side of y^{e} Water." [33]

"Their Worship," as Penn wrote, "consists of two parts, "Sacrifice and *Cantico.* Their Sacrifice is their first Fruits; the first and fattest Buck they kill, goeth to the fire, where he is all burnt

[31] Myers, *William Penn.*
[32] Sachse, p. 119.
[33] Albert Cook Myers Collection.

with a Mourful Ditty of him that performeth the Ceremony." Their "Cantico, performed by round-Dances, sometimes Words, sometimes Song, then Shouts, two being in the middle that begin, and by Singing and Drumming on a Board direct the Chorus: Their Postures in the Dance are very Antick and differing, but all keep measure. This is done with equal Earnestness and Labour, but great appearance of Joy." [34]

"In the Fall, when the Corn cometh in, they begin to feast one another"; "I was at one [of these 'great festivals'] myself; their Entertainment was a green Seat by a Spring, under some shady Trees, and twenty Bucks, with hot Cakes of new Corn, both Wheat and Beans, which they make up in a square form, in the leaves of the Stem, and bake them in the Ashes: And after that they fell to Dance." [34]

An interesting character among the Unami was Ockanickon, a sachem who was represented in the first Bucks County land sale of 1682. Loved by all the English settlers for his befriending of them, this picturesque Indian was far in advance of his fellow tribesmen. He was among those Indians who attempted to oust the drinking of rum, a habit brought to the Indians by the white man.[35] These red men put forth this statement to the white sellers of drink, "wee have beene induced to make a solemne agreem[t] with them, for ye suppressing of such Liquors within our Province," and added that if the Indians, while drunk, did any harm to whites, the red man would not be held responsible. [36]

The death of Ockanickon was very impressive. In 1682 this chief became ill. Knowing that he was to die, he sent for his nephew, Jahkursoe, to give him his dying message.

The words bespoke his Quaker-like ideals. "My Brother's Son," he said, "This day I deliver my Heart into thy Bosom, and would have thee love that which is Good, and to keep good Company, and to refuse that which is Evil." "I would have thee to cleanse thy Ears, and take all Darkness and foulness out" "and also to cleanse thy Eyes that thou maist see both Good and Evil." "Why should thou not follow my Example inasmuch as

[34] Myers, *William Penn.*
[35] Budd, pp. 28-29.
[36] Stillwell, II, 34.

I had had a mind to do that which is Good." "Whereas Sehoppy [Sahoppe] and Swanpis [Swanpisse] were appointed Kings by me in my stead, and I understanding by my Doctor that Sehoppy secretly advised him not to Cure me, and they both being with me" "I myself see by them that they were more given to Drink than to take notice of my last Words"; "therefore I refused them to be Kings after me in my stead, and have chosen my Brother's Son Jahkursoe" "to succeed me." "Brother's Son, I desire thee to be plain and fair with all, both Indians and Christians, as I have been."

After the old chief's death, he was buried as he requested, in the Friends' burial ground at Burlington, New Jersey, "many Tears" being "shed both by the Indians and English." [37]

The Lenni-Lenape held several of their councils with Penn at the Proprietor's Bucks County country seat, Pennsbury, where they were well treated. The Quaker minister John Richardson, who was visiting Penn there in July 1701, wrote, "I was at William Penn's Country House, called Pensbury," "two or three Days"; "much of" "the Time I spent in seeing (to my Satisfaction) William Penn and many of the Indians (not the least of them) in Council and Consultation concerning their former Covenants"; "all which was done in much Calmness of Temper, and in an amicable way."

"After William Penn and they had express'd their Satisfaction," continues Richardson, "both for themselves and their People, in keeping all their former Articles unviolated, and agreed that if any particular Differences did happen amongst any of their People, they should not be an Occasion of fomenting or creating any War between William Penn's People and the Indians, but Justice should be done in all such Cases, that all Animosities might be prevented on all Sides for ever," the Indians "went out of the House into an open Place not far from it, to perform their Cantico or Worship, which was done thus: First, they made a small Fire, and the Men" "sat down about it in a Ring, and whatsoever Object they severally fixed their Eyes on, I did not see them move them in all that part of their Worship, while they sang a very melodious Hymn, which affected

[37] Cripps, pp. 3-8.

and tendered the Hearts of many who were Spectators: When they had thus done, they began" "to beat upon the Ground with little Sticks, or make some Motion with something in their Hands, and pause a little, till one of the elder Sort sets forth his Hymn; and that being followed by the Company for a few Minutes, and then a Pause; and then the like was done by another, and so by a third, and followed by the Company, as at the first; which seemed exceedingly to affect them and others. Having done, they rose up and danced a little about the Fire, and parted with some Shouting like a Triumph or Rejoicing." [38]

If the descendants of those Indians who danced their Cantico at Pennsbury so joyfully because of satisfactory agreements with the white men could have had the same treatment from the successors of William Penn and later governments they would be in a far better position than they are today in our American life.

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[38] Richardson, pp. 136-141.

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FRIENDS AND MUSIC[1]

By Joshua L. Baily, Jr.

THOSE whom the above heading may have led to expect herein biographical material dealing with Edward MacDowell or David Bispham will be disappointed. These men represent the greatest advance in musical art that the Society of Friends has ever achieved, but I am concerned now with some very crude and humble attempts of past generations in the primitive stages of music, and with the possible light that may be thrown on the early history of this art by comparatively recent developments among Friends.

I

Let us begin by considering the origin of music. Darwin, to whose titanic intellect no problem was too difficult for attempted solution, believed that *Homo sapiens* derived his instinct for music by inheritance from savage ancestors who expressed their emotions vocally before the dawn of speech. The hypothetical *Pithecanthropus alalus* could not speak, but he could sing. The reasoning on which Darwin based this hypothesis was purely theoretical; we know nothing of the chain of circumstances that led the first human being to lift up his voice and break into song.

But although we are ignorant of *why* primitive man became a musical being, we know considerable about *how* this happened. Our knowledge has been derived principally from two kinds of sources, which we may designate as the historical and the geographical. Historical evidence comes chiefly from the classical treatises of Aristoxenus of Tarentum (fourth century B. C.), Hucbald of Flanders (840-930), Odo of Cluny (879-943), and Glarean of Basel (1488-1563), ably supplemented by the modern works of Sir John Hawkins (1719-1789), Charles Burney (1726-1814) and K. W. J. H. Riemann (1849-1919), etc. Geographic evidence is supplied by the music of the more primitive cultures of the present day—that of Chinese and Hindu, Persian and Turk, Arab and Hebrew, Negro and Amerind.

A word of caution is necessary. When we refer to these cultures as primitive we must make it clear that we mean

[1] A paper read by Albert L. Baily, Jr., at the annual meeting of the Friends' Historical Association on Eleventh month 27, 1933. See the autumn number, 1933, of the Bulletin, page 100.

primitive in respect to musical development. In the valleys of the Ganges and Hwang Ho are cultures nearly as old as those of the Mediterranean and certainly far older than those of the Baltic; but musically these cultures have stood still for three thousand years, while the music of Western Europe is practically the product of the last three centuries.

Now all of this evidence points pretty conclusively to one thing. Primitive man had a musical scale consisting of five notes, falling naturally into groups of two and three notes each. There were no semitones in this scale; doubtless the primitive ear was not sufficiently sensitive to apprehend such a small interval. The notes within the groups were separated by whole tones, while between the two groups was an interval of a tone and a half, which we may appropriately call a sesquitone. This scale is equivalent to the modern major scale with the fourth and seventh degrees omitted, and can be played on the black keys of the piano.

The origin of this scale is unknown, but from its origin it spread over the entire inhabited world before the dawn of history. It was known to the South Sea Islanders, the Egyptians, the Israelites, and the Scandinavians. The American Indian songs transcribed by Alice C. Fletcher and Carlos Troyer are all pentatonic. The Negro spirituals "Deep River" and "Swing Low, Sweet Chariot" are in the same scale. So is "The Old Time Religion" affected by Seth Parker, and Stephen C. Foster's "Massa's in de Cold, Cold Ground." Chopin wrote one étude whose melody is confined to this scale, but probably the best known pentatonic air is "Auld Lang Syne." Since the notes of the pentatonic scale occur in the major scale they can be harmonized with modern major harmony, but when this is done the archaic character of the melody is obliterated.

To make the pentatonic scale diatonic, it is necessary to split the sesquitone. This was accomplished by the Persians, who seem to have been the first people to recognize the possibilities offered by the semitone. They constructed a scale of four notes, called a tetrachord, the intervals between successive notes being first a whole tone, second a whole tone, and third a semitone, the latter being at the bottom of the scale. When the Persian empire fell before Alexander, among the spoils of war carried

back to Greece was the Persian tetrachord. The Greeks experimented with it; they placed the semitone in the middle and at the top, and also united a series of tetrachords to form a long scale. If the highest note of each tetrachord coincided with the lowest note of the next, the tetrachords were said to be conjunct, but if the tone intervened between them, they were called disjunct. The white notes of the piano constitute a scale whose tetrachords are alternately conjunct and disjunct.

Each note in the Greek scale was given a name, and as the scale was extended new names came into use. Soon the short names were exhausted, and long names had to be invented. The lowest note in the Greek scale was the D below the modern bass staff, and it was called *proslambanomenos.* What the Greeks would have called the notes in the lower octave of a concert grand piano, could they have heard one, may best be left to the imagination.

II

The most significant contribution of the Greeks to musical development, however, was the formulation of the modes, which eventually came to be fifteen in number. These were diatonic scales of two tetrachords, differing among themselves in the positions of the semitones. They were named for the localities in which they were supposed to have originated; thus there was the Lydian mode, the Ionian mode, the Phrygian mode, etc. They were used principally by the chorus on the dramatic stage; each mode was considered especially adapted to the representation of a specific emotion, and the emotion portrayed on the stage determined the mode in which the chorus sang.

In about the fourth century Ambrose of Milan is said to have selected six of the Greek modes (which were called the authentic modes) and to have applied them to the Christian ritual. This is the same Ambrose to whom is credited the baptism of Augustine of Hippo, the authorship of the hymn beginning *"Te Deum Laudamus,"* and the invention of the church bell. Ambrose retained the Greek names for the modes, but unfortunately used them in a different sense, and much confusion has arisen from the use of these terms by Greek and ecclesiastical writers to mean different things.

About two centuries later Gregory the Great is said to have formulated six new modes (called the plagal modes) by transposing the two tetrachords relative to each other. This changed the position of the semitones, but it also changed the position of the cadence note, or final, as it was then called, now usually called the tonic, from the ends of the scale to a point near the middle.

In modern music the cadences can readily be recognized by their rhythmic position and harmonic accompaniment. But in the time of Gregory harmony was still several centuries in the future, and the entire chorus sang in unison. Further, it is generally believed that rhythm was indicated in musical notation first by Franco of Cologne in the eleventh century. Previously to this date, the rhythm of the music was derived from that of the words, and the cadences came at the ends of the sentences. In the authentic modes, or more correctly, in the authentic form of the ecclesiastical modes, the cadences came always at the top or bottom of the scale, but if the plagal form was used, the cadences came in the middle. Consequently, any *cantus firmus,* or melody, as we should call it, the notes of which lie partly above and partly below the final, or cadence note, is known to be plagal.

Each plagal mode was known by the name of the authentic mode from which it was derived, with the prefix "hypo-" added.

Certain historians derive great satisfaction in pointing out that Betsy Ross probably did not make the flag, that George Washington did not cut down the cherry tree, and that Saint Patrick did not exterminate the reptiles in the Emerald Isle. They also point out that the authentic and plagal modes were both in use long before Ambrose was born. The tradition, however, appears true to this extent: the authentic modes originated in the Greek theater and were adopted subsequently by the Church, while the plagal modes originated with the Church and were never known in the theater.

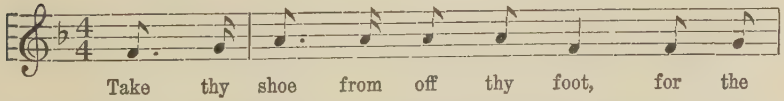
III

For two centuries the Society of Friends maintained a strict taboo against any sort of music. Consequently any musical tendency that may have developed in its members must be con-

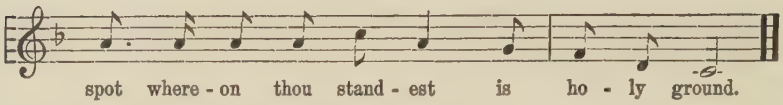
sidered purely congenital, since there was nothing in the environment to which it might be attributed. Such an inherent musical tendency has been manifest in past generations to this extent—that when Friends arose to speak in meeting, they intoned; that is, their voices broke under the influence of the emotion that they felt, and wavered up and down within a limited compass. It has been said that some Friends intentionally cultivated this method of speaking, but it is probable that originally it came unconsciously. The bards of Scandinavia are thought to have recited the sagas in this way, and there are those who claim that Homer intoned his epics, thus becoming the father of music as well as of poetry.

If we had a large quantity of records of vocal offerings of this type, which unfortunately are rapidly becoming extinct, we might be able to shed some light on the earliest beginnings of this art, but the obstacles in the way of obtaining such records are obvious. To take down the words of a public speaker taxes the ability of the most expert stenographer, and to take down the musical pitches as well would be well-nigh impossible. It is only when the speaker cites a thoroughly familiar quotation, leaving the listener free to fix his attention on the pitch alone, that a record may be obtained. In the years that I have attended Friends' meetings I can recall with adequate accuracy only three such fragments of vocalization.

One of these was in the conservative meeting at Pasadena, now affiliated with Iowa, but at that time part of Ohio Yearly Meeting. To cross the threshold of that meeting house was like stepping backward into history a century or more, for in the men's gallery facing me were four men wearing black hats with circular brims about two feet in diameter. Shortly after I entered, one of these arose and began to speak in a thin tenor voice (one seldom hears a bass voice), and in the course of his talk said:[2]



[2] This and the following examples are not intended to reproduce the original pitch, as the writer unfortunately does not have the gift of absolute pitch. The intervals, however, are correctly reproduced.



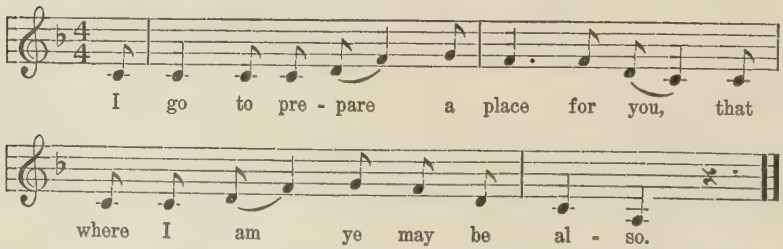
This fragment of melody would have delighted the ears of Confucius, Zoroaster, or Moses, for it is in the pentatonic scale throughout. Note the meticulous care with which the notes B flat and E are omitted.

In the pentatonic scale only one chord is possible. The notes comprising it (F, A, and C) may be called consonances, and the remaining two (G and D) dissonances. In this example every dissonance is preceded and followed by a consonance on one of the two adjoining degrees of the scale. This is in accordance with the law of the preparation and resolution of dissonances, a law which was formulated from observation of the practice of the classic composers, and which has been generally observed since, except by composers of ultra-modernistic tendencies.

In this example the accented syllables always fall on the consonant notes. There is historic evidence to show that dissonant notes were at first confined to the unaccented syllables, not only in the pentatonic scale, but in other scales as well.

The rest of this discourse was very similar. The speaker always closed his sentences on the low C, and the accented syllables always came on the consonant notes. I also thought that the dissonance G generally had an upward resolution, while that of D was downward, but this is of no special significance.

A Friend from Woodbury, N. J., is responsible for the next illustration:

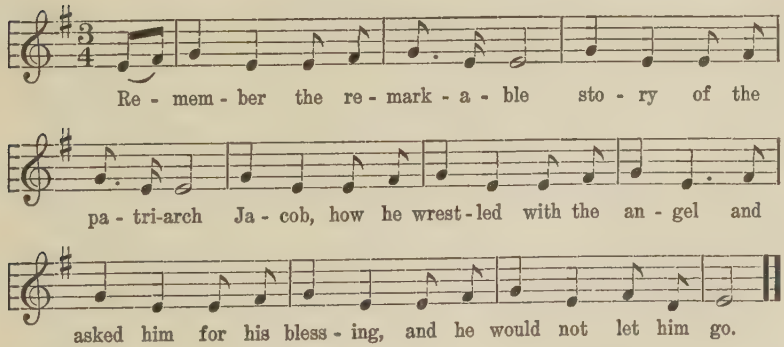


This is also pentatonic, but there is a difference in the musical style. This speaker has hit on the device of using two notes to

the same syllable, but this is not done in any haphazard manner. Only accented syllables are so treated, and the condition that accented syllables coincide with consonant notes is fulfilled by the second note of the pair. The first note is always a dissonance, and always occurs on the same degree of the scale—in this case D. It is always prepared by the consonance on one side, and resolved by that on the other. The interval between these two consonances (in this case C and F) is the widest interval between consecutive consonances in the pentatonic scale, and apparently this is too wide an interval to be taken accurately, and so the intermediate dissonance has been inserted to perform somewhat the same function as a stepping stone in the bed of a brook too wide to be crossed at a single step.

Note the feminine cadence in the final measure, necessitated by the fact that the word "also" ends on an unaccented syllable. Such words are common in German and Italian, but are relatively rare in spoken French or in English, since final unaccented vowels have mostly changed to *e* and then become silent in these languages. The feminine cadence involves two notes, both of which are consonant in this example.

From Lansdowne Monthly Meeting comes the following:


Re - mem - ber the re - mark - a - ble sto - ry of the
pa - tri-arch Ja - cob, how he wrest - led with the an - gel and
asked him for his bless - ing, and he would not let him go.

This melodic fragment has a compass of only four notes, and the presence of a semitone indicates that this speaker belongs to a much later age culturally. He has gotten entirely away from the pentatonic scale and is using one of the ecclesiastical modes. The mode cannot be authentic, for the cadence note is not at

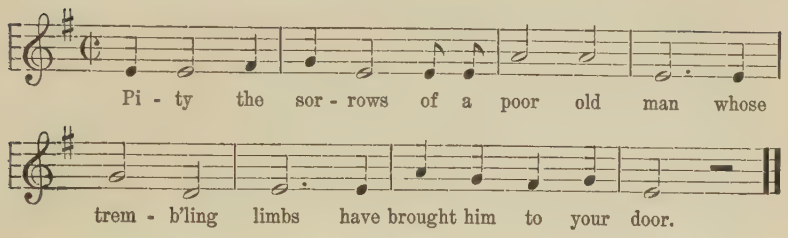
the bottom or at the top. This fact, together with the position of the semitone relative to the cadence note, indicates that the mode is either hypodorian or hypoaeolian. Which of these two modes it should be assigned to depends on the position of the other semitone, but as this belongs to a part of the scale that the speaker did not use, this point can never be settled. It might have been settled had he gone one degree lower, for C natural would have indicated the hypodorian, and C sharp the hypoaeolian mode.

In the ecclesiastical modes more than one harmony is possible, and notes dissonant to one may be consonant to another. In this quotation, the notes E and G connote final, or as we should say, tonic, harmony, while D and F sharp suggest dominant harmony. In the next to the last measure, these two notes undoubtedly indicate dominant harmony, but the rest of the quotation is certainly tonic. The note F sharp is dissonant to the tonic harmony, and is treated as a dissonance. It is used only on the unaccented syllables, and is always preceded and succeeded by consonant notes on the nearest degrees of the scale. The last F sharp is not treated this way because the harmony has changed and the note is no longer a dissonance.

In the cadence of this illustration the final is approached from below, and the interval between the two last notes is a whole tone. This is a very common form of cadence in mediaeval music, but in modern times it has become all but extinct. Our ears seem to demand that the interval below the tonic shall be a semitone, whether the tonality be major or minor. The only instances in modern music where a whole tone is used in this way that I can recall are the Advent hymn of the Episcopal Church beginning "O Come, O Come, Emmanuel," and the old song, "John Anderson, My Jo," both of which have a very archaic flavor.

For the sake of completeness perhaps I may be pardoned for including two additional examples. These do not claim to be exact quotations, but are to be understood rather as samples or illustrations of the homiletic style of the middle of the last century; consequently they may not be absolutely accurate. I give these just as they were given me.

From a meeting in New England:



From Baltimore Monthly Meeting:

Each of these contains exactly the same notes as the Lansdowne quotation, and since the cadence note occupies the same position, they must all be referred to the same mode. But in other ways they differ. The interval of a perfect fourth occurs four times in the New England example, and once in that from Baltimore. Personally I have never heard such a wide interval taken in a Friends' Meeting, and I am inclined to question the accuracy of this recordation.

There is also a peculiarity in the cadences of both these examples. The traditional manner of approaching the cadence notes in the modes was from the adjoining degree either above or below. The F sharp preceding the cadence fulfils this requirement in both examples, but between it and the final an additional note has been interpolated, so that the voice instead of reaching the final by descending one degree, does so by rising one and then falling two. This form of cadence is not uncommon—see "Men of Harlech" and the hymn called "Autumn"—but it was relatively rare in mediaeval music.

In the last example one syllable is set to two notes. This has been done in identically the same way in all respects as in the example from Woodbury.

IV

In conclusion it must be recognized that these few examples do not furnish sufficient evidence from which to draw any reliable inferences. We cannot, for instance, conclude that the musical phylogeny of the human race is recapitulated in the musical ontogeny of the Society of Friends—the evidence is too meager. We must satisfy ourselves with pointing out a few similarities exhibited by the illustrations for what they may be worth.

First, the pitches of notes used in Friends' discourses are not subject to random selection, but are chosen in accordance with definite patterns, and different speakers use different patterns.

Second, these patterns may be identified with different tonal systems that have been developed in various periods of musical history.

Third, we may readily recognize certain notes as consonances and others as dissonances. Unaccented syllables may occur on any degree of the scale, but the accented syllables can occur only on consonant notes. And the last accented syllable in each sentence can occur only on the cadence note.

Fourth, all dissonances are prepared and resolved in accordance with the laws of strict counterpoint—a fact which appears to me very astonishing.

Finally, although we cannot see in these Friendly utterances the condensed history of human music, we can comfort ourselves with the thought that what little evidence is available is wholly consistent with the theory that the origin of music is to be found in the pitch variations of impassioned speech.

Note.—Edward MacDowell, referred to in the first paragraph of this article, is generally acknowledged as America's foremost composer. He was born in New York in 1861; his father and grandfather, though not his mother, were Friends, and his early life was passed in a typically Quaker home. His mother encouraged his musical bent; he studied in France and Germany, returning later to this country, where he died in 1908.

NESHAMINA MEETING, 1683-1700

By Marion H. Longshore [1]

From our vantage point of 250 years of Quakerism in Middletown Monthly Meeting, with all that implies of opportunity, privilege and responsibility, we look back with deep gratitude to those first Friends of 250 years ago, who braving the unknown, the hardships, the dangers, settled here and established, as an integral part of their life, the meetings for worship and for discipline which have continued down through the years, first as Neshamina and then as Middletown Monthly Meeting.

For the past weeks we have been going over the records of the early minute books, an absorbing and fascinating task, placing together the information gleaned from the minutes, the certificates of membership, the marriage certificates, the records of births and deaths and the condemnation papers, fashioning a picture of those long-ago beginnings of our meeting.

It is natural for the settlement of a new country to follow rivers and streams, so it is not surprising to find early settlers in these parts taking up land bordering the Neshaminy Creek.

The meeting for worship was simultaneous with the settlement of Friends, hence it is that we find those first Friends as early as 1682 gathering together for worship each First-day morning in the homes of Nicholas Walne, John Otter, and Robert Hall.

In the records of Bucks Quarterly Meeting for 1684 we find the following minute:

> Whereas, heretofore, from the first settlement of the county, there was only one monthly Meeting within the said County, at the Yearly Meeting held at Philadelphia in 7th month, 1683, it was then agreed that the said Monthly Meeting for the ease and benefit of Friends should be divided into two parts: the one to be held about Neshaminy and the other near the river Delaware. And that the said Meetings shall meet together once every quarter; which was accordingly observed.

Thus we find Falls Monthly Meeting which had been established in Third Month, 1683, soon taking steps to allow for the

[1] An address read November 1, 1933, at the celebration of the 250th anniversary of the founding of Neshamina Meeting, at the Middletown meeting house at Langhorne, Pennsylvania. See this Bulletin, Autumn number, 1933, page 135.

setting up of Neshamina Monthly Meeting. For in the first minute book of Neshamina Meeting we find this as the first minute: "At our monthly meeting houldon at Nicholas Walne's, the first day of ye 11th month, 1683." From then on, till 1688, with but few breaks, the monthly meeting was held alternately at the homes of Nicholas Walne and Robert Hall. Following the opening minute, we find:

> It is ordered by this Meeting that Friends do bring in their certificates to the next Monthly Meeting. It is ordered by this Meeting that Friends bring in their births and burials. It is ordered by this Meeting that the next Monthly Meeting be held at Robert Hall's.

Thus we see the beginning of that painstaking care that ever since has been given the keeping of records, a fact to which succeeding generations must always be indebted.

Let us look through some of the certificates brought into that second monthly meeting and others that followed during the next year or so. We find such prominent names as Walne and Langhorne. Many of the names that come to light are familiar ones that still persist in the annals of Langhorne and vicinity: Paxson, Stackhouse, Croasdale, Hayhurst, Heaton, Allen, Cutler, Eastburn, Atkinson, Mitchell, Pearson, Penquite, Heston, Rowland, and White. Among them will be recognized ancestors of many of the present members of Middletown Meeting. We also find names we no longer hear: Wrigglesworth, Cowgill, Scaife, Constable, Radcliffe, Rutledge, and Rumford. Settle Monthly Meeting in Yorkshire, England, contributed no less than eighteen families to Neshamina Meeting, mostly in the first ten years.

Other Yorkshire meetings, as well as meetings in Bucks, Oxford, Berks, Lancaster, Cornwall, Cumberland and Westmoreland, we find yielding up their pioneering sons and daughters to our meeting. Altogether there are forty-eight certificates covering fifty-nine adults and a goodly number of children listed in our first minute book; all but two or three having been given by meetings in England. Several of the certificates speak of the sufferings for the truth members have undergone, while the certificate of Thomas Constable, his sister and his servant, John Penquite, from Cornwall, was signed by fourteen Friends "held

as prisoners in Lancestion gaole, for the testimony of good conscience."

Davis says that by 1684 the land along the Neshaminy was generally taken up, and an old map which may have been Penn's working map shows Neshamina Friends located as follows: Nicholas Walne on that tract known to many of us as the William Mitchell farm on the Scottsville Road; James Dilworth on a thousand acres in that section of the Neshaminy traversed in part by the Langhorne-Feasterville Road; Robert Hall on a tract joining Bristol township; John Otter near the Burlington Ferry; Henry Paxson on the creek near Hulmeville; William Paxson on land east of the village, in the general direction of Oxford; Thomas Langhorne on a large tract below Langhorne known as Langhorne Park.

Robert Heaton built the first mill in the township, probably about where Woodman's mill now is, and Thomas Stackhouse located on beyond toward Newtown. These men were not only leaders in the meeting, but they were active in public affairs as well, holding many offices in the county and province. Nicholas Walne and Thomas Langhorne were distinguished ministers among Friends. Robert Hall, John Otter, James Dilworth, Jonathan Scaife, John Rowland and Thomas and Jeremiah Langhorne, Nicholas Walne, Henry and William Paxson served as members of the Assembly (from 1683 to 1756 Quakers were in complete possession of the Assembly), and Jeremiah Langhorne, for whom Langhorne was named, became chief justice of the province in 1734.

After the setting up of the monthly meeting in 1683, it would seem that the meetings for business were held irregularly during the next year or so, since for several months records are missing; from 1686 on, however, the monthly meeting, or general meeting, as it was sometimes called, met regularly on Fifth-days.

We feel a freedom of action, unhampered by the dictates of custom in those early years. The meeting hour was changed to suit the convenience of members from 10 o'clock to 11, and then back again to something between those hours.

Subscription papers were circulated at the First-day morning meetings as well as at monthly meetings as needs arose. From

the beginning the men and women met separately for their business sessions. Penn explains the custom thus:

> Women meet apart for a very good reason. The church increaseth, which increaseth the business of the church, and women whose bashfulness will not permit them to say or do much as to church affairs before the men, when by themselves may exercise their gift of wisdom and understanding in a discreet care of their own sex at least which makes up not the last part of the business of the church.

We cannot be certain as to who was the first clerk, though it would seem that Jonathan Scaife may have been, for in Ninth Month, 1688, we read that he was directed to draw up a certificate of clearness for John Cutler, who wished to transport himself to England. That he was appointed clerk in Twelfth Month, 1695, we know from a minute to that effect.

Nicholas Walne and Thomas Atkinson were our first representatives to Yearly Meeting in 1684. The very first standing committee was the one appointed in Tenth Month, 1686, at the direction of the Yearly Meeting to take charge of the record of marriages, births and deaths. Robert Hall and Jonathan Scaife were appointed to that office.

While we do not read of the appointment of elders and overseers, our forefathers in the meeting were zealous in their concern that members conduct their lives in accordance with the principles of Friends and the good order laid down by the Society. Any violations of principle or of discipline were matters of utmost concern to the meeting. And scarcely a meeting passed but gave its attention to some such matter. Complaints ranged all the way from that of a dog which caused trouble among neighbors' hogs to serious matters of personal conduct. Included in the list we find such matters as disorderly procedure in marriage, nonattendance at meetings, quarreling, giving of unfair wages, and nonpayment of debts. When the complaint was put before the meeting, two members were appointed to apprize the one complained of of the charge and to ask him to attend the next monthly meeting and relate the situation from his viewpoint. After hearing both sides the meeting gave its judgment.

Again and again the matter of nonattendance came before the meeting; how to deal with this "neglect of the affairs of Truth," this "slackness of Friends" or "shortness of Friends," as it was sometimes termed! One Friend visited by the meeting on this count sent his answer in writing, which is that "he can receive no benefit at our meetings, so thinks it is in vain to come, so this meeting (Tenth Month, 1699) being much concerned that he should be so cold or benumbed does appoint two Friends to visit him and desire him to come to our next monthly meeting, that the meeting may discourse him in order to do him good."

To handle the more serious charges, a small committee was appointed to act on behalf of the meeting. It frequently happened that this method of reconciling differences and clearing oneself to the meeting was a long and tedious one, covering many months, but it would seem to have been a very satisfactory way. In many instances the very intimate relationship entered into by the meeting with the erring member was a very tendering influence, a means of repentance and a new beginning. The official evidence of such results was a letter sent by the member to his meeting, voicing condemnation of his actions, sorrow for the same, and a purposing to do better. Sixteen such papers of condemnation are recorded in the first minute book. When members seemed indifferent to the concern of Friends or to their own behavior and persistently refused to be guided by the meeting's wishes, the meeting disowned the said member "until by true repentance, he do return, which we do heartily desire he may, for the good of his own soul." It is interesting to note however that there seemed to be no disownments for more than twenty-five years.

That the meeting stood ready to help members financially is evidenced. One instance is recorded of Falls and Neshamina Meetings joining to purchase a cow and a calf for one of our members. And when Thomas Canby's house and household goods were burned, the meeting immediately took steps to raise funds through subscriptions, putting Jeremiah Langhorne and another in charge. There is evidence, too, that the meeting assumed the responsibility for the care of children left orphans. Thus in the minute of Ninth Month, 1699, we read, "The Meet-

ing shall inspect and see that all such children are taken care of in the most suitable manner, according to their capacity."

Early Friends were zealous as well in their oversight of marriages. And one of the chief matters of business for monthly meetings in those days was fulfilling the requirements set up by the good order of Friends for the safeguarding of marriage. Friends purposing marriage published their intentions first in men's meeting and then in the women's meeting for two successive monthly meetings, after which a committee was appointed to look into the clearness of the young man and the young woman, and then report to the following monthly meeting, after which, if all were in order, they might proceed in marriage. The first marriage recorded in Neshamina Meeting was that of Henry Paxson and Margerie Plumly, Tenth Day of Sixth Month, in 1684. There were twenty-four marriages consummated in the first five years. Twenty-two certificates were recorded between 1682 and 1700. Marriage consummated without this oversight by the meeting was termed a disorderly marriage and marriage with another than a Friend came later to be cause for disownment. The first minute book records six disownments between 1711 and 1722, most of them for marrying out of meeting.

Very early we find Friends requesting the privilege of setting up meetings for worship in homes more accessible to them than were the regular meeting places of Robert Heaton's, Widow Hayhurst's, Nicholas Walne's, and Robert Hall's. Thus in 1686 Southampton and Wrightstown Friends were each allowed to hold one meeting a month within their own borders. In the case of Wrightstown this continued till about 1690. By 1696 Newtown Friends were holding meetings weekly. By 1699 Buckingham Friends sent a paper to the monthly meeting indicating a growing independence, for they allege their unwillingness to attend either Neshamina or Falls Meeting, saying they belong to neither, which this meeting is much dissatisfied with. In addition we find frequent reference to the Upper and Lower Meetings. We find Neshamina Friends as early as 1688 circulating subscription papers in their meetings, as we have seen for local needs, for quarterly and Yearly Meeting needs, and for outside philanthropies, such as New England relief. In this way, 16*s*.

7d. was collected toward the Yearly Meeting records books, £3. 2*s.* toward building a meeting house in Philadelphia, and a sum for a "press for the service of Friends." One of the most important papers to come up from the Yearly Meeting was one protesting the sale of liquor to the Indians, sent out by the meeting of 1687, which reads in part as follows:

> We give forth as our sense, that the practice of selling rum to the Indians is a thing contrary to the mind of the Lord, and a great grief and burden to His people and a great reflection and dishonor to the Truth.

After entering it in the minute book, forty-six Neshamina Friends signed this testimony.

In 1686 the matter of a meeting house first came up. After some discussion it was found not convenient to build, but in 1687 in Eleventh Month, the matter was again considered and a favorable decision reached as follows:

> We do find it very needful, and do further desire that for the more speedy effecting of the same, all Friends here present that are freely willing to contribute toward the same do subscribe on a paper what they are freely willing to give, and the said paper to be contributed among Friends belonging to this Meeting that are not here, that those that are free and willing may subscribe what their need is.

Thomas Stockhouse was engaged as builder. The minutes give us no clue as to where the meeting house was located, but tradition has always put it on the land of Nicholas Walne (the William Mitchell farm) on the right-hand side of the road going down toward the Neshaminy. Nor do we have any description of the building. Though from a minute of Eleventh Month, 1699, dealing with discipline, we gather this fragmentary bit:

> This Meeting having under its consideration the undecent sitting and settling of the Meeting does order that public Friends do sit in the gallery and that the elder Friends sit with them, or before the gallery, and that women Friends take one side of the house and the men the other, and all sit with their faces toward the gallery and that the Meeting be kept below, and a fire made above for such as are weak through sickness or age, or otherwise, to warm it, and come

down again modestly, and keep the Meeting soberly without going in or out any more than necessity requires.

Also in Ninth Month, 1698, we read:

> It is agreed by this Meeting that each window below in the Meeting house shall have one light of glass and shutters of boards to cover both the glass and the rest of the window, and the window above the gallery, to be all glassed and the windows above, both mended.

In Third Month, 1688, the trustees for the new property were appointed: Nicholas Walne, Henry Paxson and James Dilworth and "the next Meeting directed to be held at the Meeting House, and there to continue for time to come." The building however was not completed till much later, for more than a year afterward (Seventh Month, 1689) we find the meeting directing Thomas Stackhouse to be "as speedy as possible, so they may finish the Meeting house before the Winter sets in."

In 1690 Thomas Stackhouse reported to the meeting he had received £26. 19*s.* 5*d.*, for his work on the meeting house. Little by little, benches were added, a table made, lock for the door secured, glass put in the windows, shutters put on, etc., etc. In Fourth Month, 1690, Robert Heaton, James, Henry and William Paxson, were appointed to select a burying place, and to have it fenced, and a few months later, stables were built, thirty feet in length, eighteen feet wide, and six feet high; the sides to be made of sawn logs, roof shingled and two doors. The work being well done, Thomas Stackhouse is to have ten pounds, Early in 1699 a "horsing" block was built for 4*s.* 2*d.*, by Henry Huddleston.

The meeting house was kept in order by Martin Wildman, who provided the firewood and kindled the fires for the sum of one pound a year, in two installments. Later Martin said he would "abate something, for having it paid altogether."

For ten years we find no reference to the need for school facilities, but in Twelfth Month, 1693, we find this minute:

> Some Friends have signified the likeliness of having a schoolmaster, hereabouts, to instruct children and also requested that he might have the privilege to teach in the

Meeting house, to which this Meeting does give their free consent, provided it be no hindrance to Friends Meeting.

Whether the likeliness became a reality may be questioned. No further reference to a teacher is made till the minutes of First Month, 1700, when Thomas Stackhouse, Jr., and some other Friends again requested the use of the meeting house for a schoolmaster. And again the meeting signified its willingness "provided they do no damage, except they make it good, nor be a hindrance to the Meetings." Another evidence of the meetings growing awareness of its obligations to its children and youth, is the fact that in 1697 we find a youths' meeting being arranged for as though it were an annual event.

Very early we find the meeting starting a library for their members, keeping a record of the books borrowed and the borrower in the regular minutes. Among the titles listed we find: "A Serious Appeal," "The Fundamental Truths of Christianity Hinted At," "A Faithful Warning and Exhortation," "A Vision of George Fox." The meeting in its concern that due consideration be given pamphlets and advices coming from the Yearly Meeting, set aside two days a year when they should be read and weightily considered.

Later the jury met at Neshamina meeting house to lay out the township, which they called Middletown by reason of its location, midway between the river and that section further inland, and soon after the meeting adopted the same name.

Thus have we glimpsed our common heritage, yours and mine, a heritage of a meeting seeking to meet the needs of its age with faith and courage.

O Spirit of Neshamina Meeting, make us, the Friends of today, alive to the needs of our age, make us valorous to bear the burdens, to face the dangers, the frustrations and defeats that are a part of the never-ending struggle to win the world to Christian standards, to Jesus' way of Love and Service.

DUTCH QUAKER PEACE-MAKERS [1]

By William I. Hull

THE history of Quakerism in Holland was contemporary with numerous wars in Europe and was closely involved with some of them. From the year 1655, when the seeds of Quakerism were first sowed in the Netherlands, until 1851, when the last of the Dutch Quakers died, the Dutch Friends had to cope almost continuously with militarism in its various forms.

The outstanding wars of the period with which the Continental Quakers were directly concerned were those of Eastern Europe with the Turks, of Holland with England, of Holland with France, of Russia with Sweden, and of Prussia with Austria; and those of the American Revolution, the French Revolution, and the Napoleonic era.

Following the gospel message of love and peace which intrepid Mary Fisher carried to the warlike sultan, Mohammed IV, at his camp near Adrianople in 1660, John Philley and William Moore went on a perilous journey to proclaim peace and salvation to the soldiers in the war zone between the Turkish and Austrian armies. After their cruel sufferings at the hands of the Inquisition, they returned to England by way of Amsterdam, where they gave William Caton, the English apostle of Quakerism, a melancholy account of the miseries resulting from the war.

The Quaker missionaries continued their efforts to carry their message of peace and good will into various parts of the Mohammedan realm; while at Leiden, in 1663, that doughty Quaker pamphleteer, Jan Smet, was thundering his demands of the Christian clergy in particular that they should insist on a permanent and just peace among Christian nations and with the Turks as well. In the last of his series of pamphlets addressed "To all Kings and Emperors, Turks and Heathen, Jews and Greeks, Princes and Counts, Rulers and State, . . . and to all Inhabitants of the Earth," [2] Jan Smet pleads for "a Christian peace in Christ Jesus, which is a treaty or bond that can never be

[1] The nucleus of this paper was an address given by the author at the annual meeting of the Netherlands Society of Philadelphia, January 23, 1934.

[2] A Dutch quarto of seven pages printed in Leiden, 1663.

broken, and that exists without tribute money or pledge: a peace which is based upon God, the King of Peace, the King of Kings, the Prince of Peace, the Prince of Princes, the Lord of Lords who rules over the Emperor, the Great Pardoner who proclaims eternal salvation without money or costly jewels, without imperial power or royal staff, without armies, swords, horses or wagons, cavalry or infantry, bailiffs or constables, food or drink, killing or burning, stabbing or robbery"; in a word, a peace based not upon war nor any of its trappings, but upon the Christianity which Europe preached but would not practise.

Wars and piracy continued unabated, and the peace-loving Quakers suffered severely from both. For example, as late as 1679, Roger Longworth returning from Holland to London reported that "Poore Deniall [Daniel ?] Baker is taken with the turke [that is, by the Barbary pirates] and 3 of his sonnes, with menie oether friends." These captives, in accordance with the Quaker practice wherever possible, set up a meeting in their prison in Algiers. The London Yearly Meeting's Epistle of 1682 reported this meeting as "a new meeting, even among the captives in Algiers, where one Friend has a public testimony among them"; and its Epistle of the next year reports: "We understand that Friends keep up their meeting in Algiers in Turkey." The Friends of Holland received and participated in the charitable efforts made in their behalf. Benjamin Furly, the leading Quaker in Rotterdam, was singled out especially in 1709, by a non-Quaker fellow townsman, for praise of his "services in behalf of the sufferers of his Society in various parts of Germany and Turkey."

Long afterwards, the Friends had a chance to heap coals of fire upon the heads of the warlike inhabitants of Africa; for, in 1840, when Elizabeth Fry and her brother Joseph John Gurney called on the Dutch king at his palace in The Hague, they pleaded for the discontinuance of the enlistment of soldiers in Africa to serve in the East Indies. "I knew it was somewhat of a risk to mention the subject," writes Gurney, "but I felt it my bounden duty, and to my surprise, though our diplomacy had failed in the matter, the king immediately gave way and declared his intention to put an end to the practice." Such was the Quaker

wedge of a century ago, which still has to be driven home, alas, against the militarization of "backward" peoples.

The wars between Holland and England, which immediately preceded the carrying of Quakerism to Holland and which broke out again in 1665 and 1672, were particularly grievous to the Dutch Friends, who owed so much in various ways to their English brethren. Gratitude as well as their peace principles kept them strictly neutral in these wars; and we find one of them, Willem Willemsz Boekenoogen of Alkmaar, refusing to close his shop on a fast day which had been proclaimed by the town, in 1665, for the success of the Dutch arms against England.

During the American Revolution, especially, when Holland was arrayed with America against England, the Dutch Friends made pathetic efforts to maintain their communications of brotherly love with both English and American Quakers. During the eight years of the war, from 1775 to 1783, no minute relating to the Friends of Holland appears in the minute books of the London Meetings for Sufferings. But the Epistles of the Amsterdam Meeting continue in nearly unbroken succession, that for 1783 being the only one missing. These continued to breathe love and fellowship for their Friends of "the enemy" nation; and the annual Epistles of London Yearly Meeting expressing the same sentiments were frequently sent to the Friends in the Netherlands as well as in America itself.

In 1776, the year in which the Declaration of Independence was issued, and when the American Friends were beginning to feel the pressure for their services in warfare, the Amsterdam Epistle says: "In these troublesome times we often remember our Brethren in America . . . If the [London] Yearly Meeting has had any intelligence from them, we request it may be communicated to us." This information was duly sent them; and in their Epistle of 1777, they write: "The information concerning Friends in America was acceptable to us, we think their present circumstance cannot but be full of Trouble, but the Lord is alsufficient." The next year, they acknowledge the receipt of a "Letter of Friends in Philadelphia," which had been sent them with the printed London Epistle of that year. In 1780, they write: "We perceive with concern the afflicted circumstance into

w^ch^ fds. in Amer. are brought, thro' the troublesome state of affairs there, all at present looking dark, it is feared their sufferings still continue, being a time of great Probation to them." And finally, in 1781, they write: "We have with concern, seen and heard of the oppression w^ch^ our Fds. and Brethren in Amer. lay under, and have found to our Sorrow, that out of the same Pit more Evil has, and is likely to arise."

This "Pit" was the compulsory requirement for military service, which was to extinguish, during the French Revolutionary and Napoleonic era, the last sparks of Quakerism in Amsterdam itself. The Quakers in Philadelphia, who had been suspected of treachery to the cause of Independence because they had refused to render armed assistance in the realization of it upon the field of battle, and who had been sent as exiles to Virginia in consequence, included within their number John Pemberton, who had visited the Friends of Amsterdam in 1753 in company with John Churchman. This young man had visited them in his youth and was to lay down his life during another visit to the Continent in his old age.

Even during the virulent feeling which accompanied the French Revolutionary wars between England and France, in which Holland became involved in support of France, the English and Dutch Friends retained their mutual love and understanding. John Kendall, writing to Jan Vanderwerf in 1795, expresses this principle of Christian brotherhood as follows: "It is much to be desired that the contending nations were disposed to peace, and instead of hurting and destroying, to do all the good they can to each other. . . . Our being of different nations and of a different language should not hinder our loving each other; nor will it hinder, as a Christian disposition prevails. We shall wish for peace to be restored where it has been interrupted, not barely from views of outward gain, or fear of suffering in our outward concerns, but from the sympathy we have with our fellow-creatures, many of whom are exposed to great difficulties, and often deprived of their lives suddenly and, it is to be feared, in a state not prepared for such a change."

The long and destructive wars which the aggressive ambition of Louis XIV of France forced upon Holland were especially

distressing to the Dutch Quakers. Beginning in 1665, the terrible year of the Plague, they did not cease until the Peace of Utrecht, nearly a half century later. In the first war of aggression, while the French were seizing Holland's border towns, the English were taking over Holland's colonies in New Netherland. During the second war, in 1672, Steven Crisp went to visit the Quaker prisoners in Friesland and wrote of the "great consternation and confusion that was upon the Low Countries by reason of the great and sudden progress the King of France did make upon the United Provinces." In the third war of aggression, 1689-1697, William III, Prince of Orange and King of England, became the leader of all the lands resisting the armies of Louis XIV, and the war was brought directly home to the Dutch Quakers; while the terrible ravages committed by the French troops in the Palatinate underscored in letters of fire the Quaker indictment of war and its inseparable companions, mass murder, pestilence and famine. In the fourth of Louis XIV's wars, France and its allies themselves bore the chief burden of invasion; but the Duke of Marlborough in its prosecution leaned heavily upon the men and resources of the United Netherlands.

Before the half century of French warfare was ended, the "Great Northern War," as it was called, began between Charles XII of Sweden and Peter the Czar of Russia for the domination of Central Europe from the Baltic to the Balkans. This war raged from 1700 to 1721, and was burdensome upon the Dutch Quakers chiefly because of the aid which they extended to their co-religionists who were fined and imprisoned in Denmark and Germany for refusing to perform military service.

The Friends both in England and on the Continent made a personal appeal in behalf of peace to Peter of Russia: William Penn in London, in 1697, pressed upon him the principles of his great Plan for the Peace of Europe, and the Friends of Fredrikstad stressing these principles in one of their meetings which the Czar and his generals attended in the midst of the war in 1712. It is related of this latter meeting that the Czar cleared a company of his soldiers out of the meeting-house, in which they had been quartered, so as to make the meeting possible, and even interpreted the sermon of "Friend Phylip de

Veer" to the Russian officers who could not understand Dutch. The Amsterdam Epistle of 1700 reported the great suffering of the people of Fredrikstad because of the war taxes and the quartering of soldiers upon the inhabitants; and in 1715, before the war had ended, Thomas Story of England and Pennsylvania made a visit of consolation and encouragement to the monthly meeting of Friends in the city.

After the close of the great Northern War, there followed other wars for the preservation of the status quo of 1714,—a war of Polish Succession, a war of Austrian Succession, various Russo-Turkish-Italian wars, and the three Silesian Wars, the last of which is known in England and American history as the Seven Years', or the French and Indian War. The fourth quarter of the century, and fifteen years in the next, were filled with the American and French Revolutions and the Napoleonic cyclone.

Near the beginning of the French Revolution, in 1794, John Pemberton of Philadelphia was in Amsterdam; and with his mind upon the Revolutionists' conquest of the Belgian Netherlands, he published an address of moral and religious warning to the inhabitants of Holland, reminding them that "the judgments of the Lord are now abroad in the earth, and great calamity and distress prevail, and are brought near and on your borders." The Friends of Amsterdam also, including their leader at the time, Jan Vanderwerf, suffered financial and business losses through the triumphant march of the French armies into Holland in 1795. Vanderwerf died three years later, and the Friends' meeting in Armsterdam itself withered away together with much else of the old régime before the fiery breath of the military, political, commercial, linguistic and educational domination of France. A Quaker visitor to Holland in 1796 from America, William Savery, gives us sketches of what happened to even the Dutch Reformed state religion during the French occupancy. Of the great church in Deventer, "a very spacious and ancient piece of architecture," as he calls it, he writes: "It had been used as a worship-house by the reformed for centuries past, but is now totally in ruins inside, the French army having made a stable of it. Such," he adds, "are the effects of war."

[To be continued in the next issue of the BULLETIN.]

DOCUMENT

CONCERNING VACCINATION

Or

THE ADVICE OF THOMAS DANN TO HIS CHILDREN

By Robert H. Dann

The following extract is taken from a little unpublished hand-written journal prepared by an ancestor of mine, Thomas Dann, who was born in 1741 at Nutfield, Surrey, England. He says that his motive in writing the journal was "chiefly for my own perusal and that of my Children when I may be laid in the silent Grave." In his introduction he says: "My Grandfather's name was Thos. Dann,[1] lived in the house where I now dwell, he was convinced of the Truth in the early part of Friends, and lived and died a steady and serviceable Member of Society, as I have been informed." Most of the farmers in the community were Friends and used to attend Reigate Meeting, which was several miles distant.

The original of this journal, "Some Accounts of the Lord's Tender Dealings With Me Thomas Dann of Nutfield," is in the possession of an uncle of mine. I recently came into possession of a hand-written copy evidently made shortly after the journalist's death in 1810, for it contains a record of this event and a copy of the memorial accepted by Dorking Monthly Meeting. The copy is written into a book which is an exact duplicate of the original.

The section extracted seems to show real parental understanding and skill in dealing with the family in a critical matter.

Extract from the Journal of Thomas Dann

About the 22nd year of my age I had an inclination to be Innoculated for the small pox, and to that end advised with my Father concerning it: and this I can truly say I did not run inconsiderately into it as too many do, not considering the consequences of it, thinking thereby to be prepared to go anywhere in order to take their pleasure without being in danger of catching it; but my view in having it was, that I might be more serviceable on Truth's account: and as it was thought by some an

[1] Three persons bearing the name Thomas Dann are mentioned in this paper: the writer of the journal, his father (referred to in the title), and his grandfather.

unadvised undertaking; and did not spare to blame both my Father and me for it, I shall here insert the paper of written advice which my Father gave us on this occasion (my Sisters going with me in order to have it likewise). The paper Follows:—

"*The advice of Thomas Dann* [the journalist's father] *to his Children when they were going to be Innoculated for the small pox.*

"I take this opportunity to remind you of my past and present Care concerning you, when your Dear Mother was near her end, and no hopes of her recovery, myself like to be striped of a Loving Wife and you of an affectionate Mother: my spirit was fervently drawn fourth in humble prayer by the Bedside where she lay, to the Almighty that if it was his will to take her from us, and that we must then be parted, that he would be graciously pleased to make up the Loss to us all, which I think he hath abundantly done in many respects for which I am truly thankful to him the God of all our Mercies and favours.

"My next care and prayer on your account was, that he would give me Wisdom and an understanding heart, to govern you according to your tender age; then I found it my place not to demand any unreasonable things of you, yet to hold you to the word of Command; But now you are grown up to years of maturity I am willing to treat you not only as Children but as Friends, and to hear you as in Friendly conversation. Yet whilst I am Living shall expect to be consulted by you, especially in things of the most weighty matter, it is true you have consulted me in this undertaking, and I have given my consent thereto; and my Prayers are that you may do well and live through the opperation; and so become the more serviceable in your time by having had that Dreadful distemper which so many fear, but you are to consider that this case is your own choice you being of age to think now for yourselves; and I have this further to remind you of, that whereas my Prayers have not been awanting from time to time hitherto on your account, and have been graciously answered by the Author of all good, that as you are now arrived to such a degree of age as to choose this undertaking for yourselves; you are likewise of a Degree of age sufficient to Implore the Almighty for his protection on your own account; and I do inform you that He expects it at your hands, and for your encouragement I can say, that he hath heard my Prayers, and delivered me out of many Troubles and exercises when no other hand could do it; for which I have often praised His worthy Name; therefore shall say unto you know ye the God of your Father serve him with perfect hearts and willing minds; if you seek him I am fully persuaded he will be found of you, but if you should neglect seeking of him, and placeing your care and confidence on him; he will then have just cause to cast you off for ever; therefore my advice to you is, in this present undertaking,

that you Indeavour to cast your care on the Lord, dwell near to him in your own minds; behave with Sobriety and Decency, let your words be few and savory as tho they were seasoned with grace; be examples of meekness; let the fear of the Lord be both placed and seen by others to be before you; then I doubt not but he will preserve you under this opperation, and bring you safe home again to your Fathers house with joy."

When my father gave me these lines the reading thereof affected me considerably not only from the care that was, and had been on his mind on our account; but that part where he mentioned, that he did not doubt but the Lord would preserve us under the opperation if we were but faithful, that so we might return again with joy.

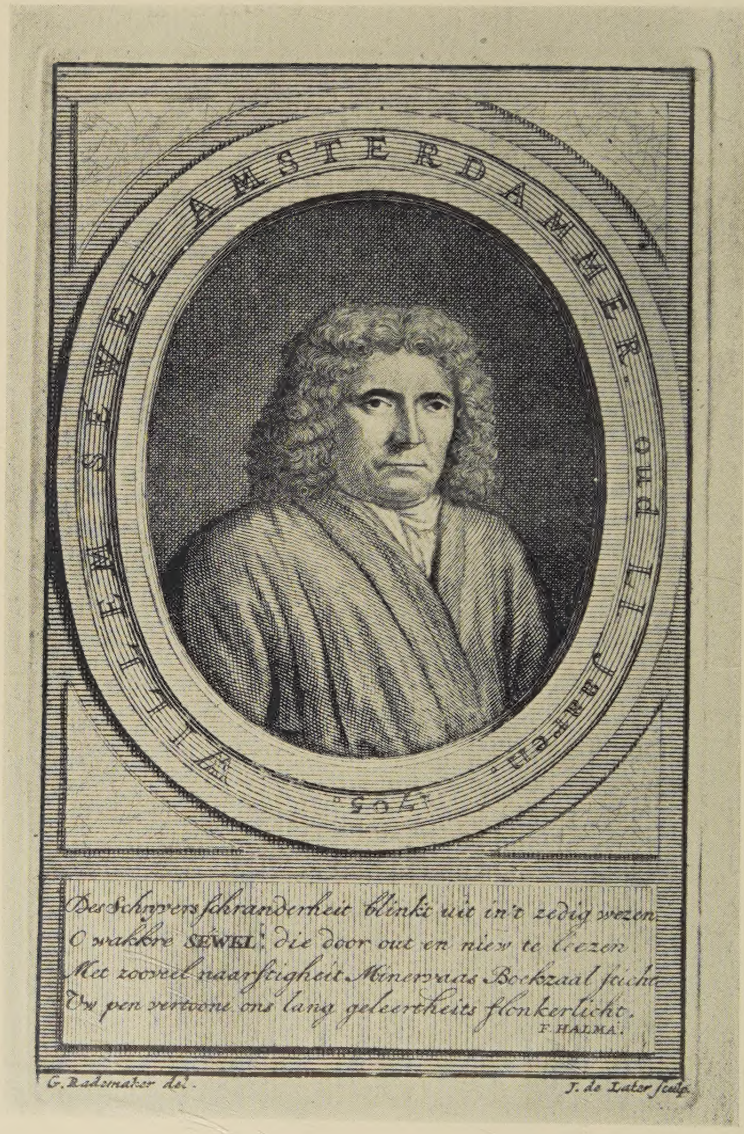
The operation was apparently successful in the case of Thomas Dann and his four sisters, all of whom took the vaccination with him, and they doubtless did return home with joy, though in those early days of its use many suffered terribly from the effects of the operation.

NOTES

At a meeting of the Directors of the FRIENDS' HISTORICAL ASSOCIATION held April 19, 1934, the following persons were elected to honorary membership:

A. Neave Brayshaw, Scarborough, England.
Isabel Grubb, Garrick on Sair, Irish Free State.
Wilhelm Hubben, Pendle Hill, Wallingford, Pennsylvania.

The former Editor of the BULLETIN, Rayner W. Kelsey, has devoted some of the energy released by his resignation of the editorship to a new editorial task—the issuance of *Quakeriana Notes*. Two numbers have so far appeared, the first dated at Haverford, Pennsylvania, October, 1933; they are sixteen-page pamphlets "Concerning Treasures New and Old in the Quaker Collections of Haverford College," of which Rayner W. Kelsey is Curator. They contain short articles or paragraph notices on new and old books and manuscripts; accounts of the Curator's luck in running down interesting or valuable items, written with the facile charm of which he is a master; and excerpts, some pages long, from two early diaries kept by students of Haverford School (now Haverford College), telling of events of the first six years of the School's existence. We recommend the *Quakeriana Notes* to anyone interested in keeping in touch with the present of Quakerism or in the reinterpretation of the past.


WILLEM SEWEL AMSTERDAMMER. oud 71 Jaaren.
1705
Des Schryvers schranderheit blinkt uit en't zedig wezen.
O waakbre SEWEL! die door out en nieuw te leezen
Met zooveel naarstigheit Minervaas Bockzaal siecht
Dw pen vertoont ons lang geleerdheits flonkerlicht.
F. HALMA.
G. Radsmaker del.
J. de Later sculp.

Wm. Sewel.